361 jagged mountains rising all around the town.
[133] There are also two amazing, high, flat topped volcanic peaks. One is called Gunung Medja. The town stretches along the shore, with plenty of red and yellow flowering trees. There is a large impressive alun-alun [field, plaza] going down to the beach in the center. Behind this are a number of good houses. On the east side is the market and on the west side are good
[342] houses too. The houses are well constructed and there was evidently not much bombing here.
[346] As usual, the high church is but a shell, as it was bombed, this time by the Australians.

485 I found that the town of Ende has practically nothing. There was no running water in the pasanggrahan except for a trickle in the morning.
[377] Electricity is weak and tends to break down.
443 The toko have very little in the way of merchandise. It is impossible to buy beer because the stores are out of it. The cigarettes from the distributie have all been used up and one now has to buy such items on the black market.
495 There is no gas pump, and I have to get gas at the V & W, which pours it out dirty from the tin. Because of this I have had trouble with the jeep for the first time. This is a real end-of-the-world-like place, although the appearance is
[132] rather nice. It is also extremely hot and humid, in fact it is the worst I have experienced yet. At midday it is like taking a Turkish bath here.

485 As usual, the pasanggrahan is not arranged for people who work or read. This is the Indonesian style.

634 The town of Ende is the only main town in the state. There is another state in the mountains, Lio, with a radja at Wolowaru. Then to the east is Sikka, with a radja, and east of that Larantuka, also with a radja. To the west of here is the Radja of Nageh Keo, and to the west of that the Radja of Ngada, at the capital

[124] arrived after dark. We saw a very clear change
144 in physical type.[1] The Manggarai are clearly proto-Malay with a fair amount of Mongoloid blood in them.

[311] We went down to the coast through the empty
361 land, being burned off in large part, to Aimere.
342 Then we went across the wild and jungled peninsula to Mborong. We picked up a small girl from the hospital in Mborong who was going to school in the mountains. She got sick on the way. Then, up in the empty hills again, we saw a tree house on the way. Underneath it were some Mongoloid looking men and they said they were iron workers who were working on a bridge. They sleep in the tree house, which they built
[137] against mosquitoes which are bad here. They were from Ruteng. Later we heard that they have been here for years, "working" on a bridge.

[132] We ran into a terrible fog as we went up and up toward Ruteng. In the evening we attended
[443] the pasar malam, and there in addition to the
[525] gambling was a play with a story about how in-
536 dependence means decency and not rowdiness.
177 It was full of Catholic influence. Between the
533 acts there were instances of poor singing and dancing by a little girl who sang and stepped around and by some sillily dressed boys who went through marching motions to almost inaudible
[534] singing. The orchestra consisted of a violin and a ukelele, nothing else. The band consisted of a few horns. A small child held up the music for the trombone player, who didn't use the slide. The play was incredibly bad. Thus they lose the fine old singing and dancing and drama rites and instead of them they now have these imitation things which are bad beyond belief.

The next morning we went to the mission and
793 met several priests, including the rector, van
124 Bekkum,[2] who wrote an article on Manggarai art. He was a bearded fellow and not bad. He said

[1] [i.e., the Manggarai vis-a-vis the Nyadu--Analyst]
[2] [See bibliography, cat. 113--Analyst]

243 Every-
251 where around the earthen plaza there are corn drying racks set upright on tall piles. They looked very high and impressive.

126 I took a good photo of an old man before the peo of Masu.

342 Then we went to the kampong of the kepala
764 mere at Brova. His house was a good stucco one
769 though in native style. A large cement covered
346 tomb of his father was in front, and beside it were two great slabs set upright. In the center of the plaza was a finely carved peo with shelleyes. It was set in cement.

132 From here we went back to Badjawa, and thence
124 to Ende, going all of the way in rain. However, when we reached Nangba, eight kilometers from Ende, the river was in a wild flood because of two days rain in the mountains. Therefore we had to stay overnight at the house of a former kapitan of Rukuramba. His younger brother is the present scribe. The former kapitan has the
[181] oily and cringing manner of the Endenese. He
144 is a rather old and handsome man. Here I see the Negroid element beginning. (The Radja of Nageh-Keo is a proto-Malay, but with dark skin.)

632 The kapitan gave us the usual "line" about
648 how the United States is so rich that it must
634 help Indonesia. I am getting tired of this.
578 He also was very troubled about how he was de-
771 posed by the Radja for the Mohammedan kapitan. He constantly brings up the case with the government, but he says that the Mohammedan Radja and his cronies are taking everything. There is only one Christian kapitan left in Ende (Rewaranga). He said the great majority of gemeente Rukuramba are Christian, and when he was removed from office there were nearly no Mohammedans.
634 However, the Radja and his group are now moving
166 Mohammedan settlers in and giving them land.
361 There are more than four hundred here now. And now they are asking the Christians to move up

574 He furnished us with fair food, rice and chicken, and coffee, and then fixed up the beds without mosquito nets in one room. The son of
872 the mandur of the pasanggrahan of Badjawa was with us, on his way to school in Ende, and he had a little packet of clothes, a canteen and a ukulele. The latter was in sad condition.
484 He slept on the floor on a mat. The next morning we just about made it across the river with our goods lifted by the men in order to lighten the jeep. This was a hard experience, and we decided to make the western run only once
●132 more, at the end. This rainy season is too hard here and it is dangerous because there is always a risk of delay from floods or landslides. Ende seemed luxurious after this run to the west.

124 The assistant was in Ende for a tax meeting of kapitan, and after noon I took him and the kapitan and the latter's servant to Roworeke. They had to work on taxation in the afternoon, so I decided to start in tomorrow morning. Roworeke, as usual, is always troublesome. The jeep was overcrowded with many riders. I took them out, and came back with a load.

Incidental notes on Flores: We saw the use
482 of a tumpline in Sikka. This is true also for Nageh and Ngada. They use this for carrying loads especially in Sikka and also for betel ingredients in Ngada. They use small plaited bags.

302 Girls in Ngada and Nageh have half-shaved tonsures. This is not true of all, but certainly of many of the girls. There are variations in style, including topknots. I note the latter on boys too.

721 A Ngada man denied head-hunting at any time
346 and said that there is no head under the new
231 ndaru, but rather a red dog, a pig, and a cock, all buried alive. But ENI says that there was
[554] head-hunting and that Ngada heroes had goatskin bands under their knees formerly.

F 342 [404 cont.] be mentioned. Here the house stands on piles 1.50 to two meters above the ground and has vertical walls about 1.50 meters high. Above this there is a very high roof which, except in front, F [132] drops to the height of the floor, offering double protection inside against the often very cold winds in these areas. [405] An inner gallery is built against the house on the front, with the floor lower than that of the house; it is partially closed off at the front by a wooden or bamboo balustrade. In front of it and somewhat lower still is an outer gallery that is not closed off. [Illustration appears here.] This is often attached to the galleries of the adjacent houses, so that a number of houses in the same row are connected with one another. The houses of prominent persons often have three galleries. Woodcarvings are common around the door and in other places. The houses of the Ngada serve as dwellings for only one or two small families [gezin]. During the day people stay in the front gallery and at night inside the house where a fire always burns.

F [531 554]

F [512]

I 342 From the foregoing description it is already obvious that the building materials are always wood and bamboo, never stone. An exception to this general rule is found in the houses on Bali B and a part of Lombok where clay and natural stone are used. L 342 "The typical Balinese dwelling is an oblong rectangle divided into three parts. The front part includes the rice granaries, or in some cases the cattle shed, and accommodations for guests; the second, the [406] sleeping rooms and the kitchen of the family; and the third, the house temple. The living rooms are B [516] of clay and covered with thatch or atap. In the stony areas of Karangasem and Bangli, which are poor in clay, natural stone is used for the walls and bamboo laths for the roof covering. Well-to-do Balinese divide their compounds, which cover a greater area, into more sections, each of which is used for a particular purpose" (1). [Illustration appears here.]

1. Encyclopaedie van Nederlands Indië, Vol. I, p. 121. See also the detailed